# Stri Dharma

Official Organ of the Women's Indian Association

Vol. 5 No. 4 ] February 1922 [As. 5 Post free


## NOTES AND COMMENTS

### Dr. Annie Besant

The only honour, directly connected with the Prince of Wales' visit, which was bestowed on any woman was the conferring upon Mrs. Annie Besant by the Senate of the Benares Hindu University of the Degree of Doctor of Letters. May she long enjoy her well-deserved title! Her work on behalf of the better education of Indian boys and girls can never be over-estimated and it must have been a joy to her to present one of the students of her own Women's College at Benares for the Degree of Bachelor of Arts immediately after the Honorary Degree had been conferred on herself.

### Dr. Gour's Civil Marriage Bill

By the very narrow majority of two votes only, Dr. Gour's Marriage Bill was defeated in the Legislative Assembly after a lengthy and spirited debate. The Bill was permissive only in character, not compulsory, and would have granted a higher and more just status to any men or women who desired to make use of it. It is most regrettable that a dog-in-the-manger spirit prevails in so many of our legislators. Though free themselves to have nothing to do with disliked changes, they still stand in the way of allowing others to avail themselves of them. Dr. Gour and his supporters worked hard to carry through this reform in the Civil Marriage laws. They have the gratitude of progressive men and women who encourage them to "try, try try again".

### The National Liberal Conference and Woman Suffrage

A resolution was moved by Mr. Govindaraghava Iyer from the chair and passed by the National Liberal Conference held at Allahabad congratulating the Madras and Bombay Presidencies on having granted woman suffrage to their qualified women, and calling on the other Provinces to follow their good example. It is to be hoped that the United Provinces particularly will immediately respond to this call. The women there have had the Municipal vote since the Municipal Acts were applied to India. It was taken for granted that there should be no disqualification of sex and though the U.P. Municipal Act is framed in terms of "he" and "his" the word "person" also covered women and women's names have continuously been on the register and some women vote at each Municipal election.

### The Calcutta Municipal Act

How long is Calcutta going to do injustice to its women rate-and tax-payers? And how long are the Calcutta women weakly and dumbly going to acquiesce in their deprivation of Municipal representation? The new Municipal Act for Calcutta is now being debated in the Legislative Council and it is an imperative necessity that its franchise be extended to women. The disqualification of sex was not removed in the proposed draft of the Amended Act but it can still be deleted by the proposal of an Amendment to that effect by a member of the Council. We call on the Councillors to pass this over-due piece of legislation and not allow the qualified Calcutta women to be accounted less capable citizens than the women of Bombay, Madras, Benares, Allahabad and numbers of smaller cities. The Bengal Legislative Council has passed a Children's Bill. Let it now grant women their just meed of civic recognition and responsibility.

### New Year Honours

We are glad to see that the Kaiser-i-Hind Medal was given this year to a number of women including Miss Cornelia Sorabji, LL. B. and to the Chief Commissioner for Girl Guides in India, Mrs. G.M. Bear. The Girl Guide movement has a special function to play in the progress of Indian womanhood as it is only by working in groups or troops that Indian girls will gain courage to move about freely in the open air and thus improve their health and their powers of organised service. Other women recipients of New Year Honours were connected with Hospitals and Education.

### Women's Associations in Burma

There are over a dozen Associations of Women in Burma, the chief being the Burmese Women's Conference which meets annually and which has a permanent Executive Council of which Ma Hla Shwe is the Secretary. There is also the Myamnahita Burma Women's Association which has pronounced political views. These Associations are chiefly devoted to religious, charitable and Social Reform objects, and meet once a fortnight, (some, once a month) to hear lectures on these subjects. At the Annual General Council of Burmese Associations held in Rangoon in February, 1921, Ma Hla Shwe moved a resolution demanding Woman Suffrage for Burmese women. It was seconded by Ma Thein, supported by the chief propagandist of Burmese National Education and passed unanimously. "If we don't get the vote we will agitate," they say.

Rangoon women have the Municipal vote, but neither the men nor the women of the City have taken their civic duties seriously yet.

There is a very large Indian community in Rangoon and the Sarada Sadan holds afternoon classes daily for Indian ladies and children. Mrs. Tarapore is the organiser and Secretary of this very worthy institution. The voluntary helpers include Parsee, Muhammadan, Hindu and Christian ladies. Over 80 attend daily and the numbers are increasing so rapidly that the premises of the Theosophical Society will soon be too small for the activities of the Sadan. Mrs. Cousins recently visited this Institution and was delighted with the enthusiasm shown by pupils and teachers alike. She also addressed a large women's meeting held in the Reddiar Hall under the Sadan's auspices at which the President was Mrs. A. Sen, daughter of the famous reformer, Keshub Chandra Sen, and the translator Mrs. Dawson. M.A., a very clever Tamil lady. Much interest was shown in the progress of the women's cause in India. There seems to be a remarkable division between the Burmese and Indian women which the progressive women are trying to bridge but as yet unsuccessfully. The difference in language forms the chief barrier to united action and race distinctions also play their part.

The Sarada Sadan may be trusted to do what it can to bring together women of all races and classes for its aims are as broad as womanhood.

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**The Delhi Assembly Debate on Woman's Franchise**

We are glad to report that the Legislative Assembly in Delhi has just passed a resolution for woman franchise.

Mr. N. M. Joshi moved for an amendment of the Legislative Assembly Electoral Rules so as to remove sex-disqualification in the matter of registration on the electoral roll of persons who are entitled to vote in the elections held for the Legislative Assembly. Mr. Joshi said that his proposal was in reality very modest as it was not asked by this resolution that the women of this country should be enabled to become themselves candidates for election to the Assembly, though he was not against their doing so, but he only asked for the removal of the disqualification in the matter of the vote for the election of members to the Legislative Assembly. He knew he had behind him the support, express or silent, of half the population of this country. He further pointed out that he was not even asking that every woman in the country should have a vote and that the number of women in possession of the vote would be very small as only those who pay income-tax, heavy land-tax or municipal tax will be allowed to do so. Moreover, the resolution will only apply to those Provinces where the local Councils have removed the disqualification for election of members to Local Councils which would reduce the application of the resolution to Madras and Bombay.

Mr. Joshi referred to conditions in ancient India when there were no restrictions on the movement of women for moral, economic, social or civic development of the country, and remarked that a democratic religion such as Islam placed no restriction upon women as regards inheritances.

In conclusion he appealed to the sense of chivalary which he said he knew pervaded the members of the House and which would not allow them to be a party to the stigma placed upon the women of this country, the stigma of their incapacity to vote.

*Sir William Vincent*, speaking on behalf of the Government, announced their neutrality on the issue. He pointed out that Mr. Joshi had blamed the Government for its indifference to the welfare of women, but he challenged that statement in view of the fact that the Government Bill, introduced to protect girls from vice, was turned down by the unceasing opposition of the orthodox community, and he further reminded them that the Government would soon bring before the House a resolution to provide protection to women and children against being carried away for immoral purposes and he hoped that the Assembly would give it unanimous support.

Various other speakers took part in the debate among whom are to be noted *Sardar Ujjagar Singh* who, while stating his appreciation of the good to be gained from granting women equal political rights, opposed the resolution on the ground that it was premature.

*Mr. Rangachari* supported the motion and was followed by *Col. Gidney* who likewise favoured the resolution.

*Sir D. P. Sarbadhikari* said he gave his personal support, though unfortunately the conditions in Bengal did not permit him to say that he voiced the opinion of the Province as a whole.

*Sir Sydney Cruickshank* was the first official who took part in the debate and he was of the opinion that if this country was to advance to the immense destiny that was lying before her one could only wish that sex disqualification be removed by the House giving its support to the motion. As usual all the Muslim members opposed the resolution with the exception of Khan Sarfaraz Hussain Khan who said he had read the Quran which allowed Muhammadan women to go out with purdah on. If women were enfranchised, Muhammadan women could go out to the polling booths without offending their religion. There was no reason why for the sake of a few ladies the rest of womankind should be deprived of the privilege of voting.

The resolution was pressed to a division and carried amidst applause 41 voting for and 16 against it.

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Only what we experience within ourselves opens up the beauties of the outer world.........

> Open thy soul to see,
> Slave, and thy feet are free;
> Thy bonds and thy beliefs are one in kind,
> And of thy fears thine irons wrought.
> Hang weights upon thee, fashioned,
> Out of thine own thought. —Swinburne.

# WISHING FOR A DAUGHTER

By Srimati Santa Chatterjee, B. A.

(*Note:* The writer is a daughter of the Editor of "The Modern Review". She has published in Bengali three books of short stories, some of them very popular, one novel, another novel jointly with her sister, and few other books.)

It is common knowledge that God does not let the parents of a child know whether it will be a boy or a girl until the child is born. But boy or girl, it exacts secretly and unconsciouly from its mother and from the world whatever it needs for the perfection of its growth, until that work is finished. If any of its just demands are not fulfilled, it is because its parents lack the power of fulfilling it, not because they wish to deny it anything, or for any other reason. While in this way, the child is approaching the fullness of its growth bit by in its mother's womb, preparations are going on outside to welcome it. But one current of thought runs definitely, though secretly through all these preparations—"a little boy is coming". No one ever thinks of the newcomer as a little girl. The children cry "a little brother is coming", the old people say, "a beautiful son will be born"; even a certain bird is reported to sing, "may the household have a son."

People obtain what they desire, but such is the mystery of creation that in spite of the ardent desire of mankind for sons, which can be traced through thousands of years, nearly as many girls are born in this world as boys. For ages, not only have they been equal in number but of equal importance in the scheme of things. No one makes the girls wait for a passage to the earth while the more fortunate boys are given their passports first with promptitude. And, as everybody knows, girls were not created after the satiation of the desire of mankind for sons; girls had actually taken the higher place in the work of creation.

Every Indian knows how glad (?) parents and grand-parents feel on the advent of a baby girl! But does she get a warmer reception in other countries and among other races of mankind? A regretful. "No" must be our reply. We find, in every place and clime, the patriarchal system prevalent; so it is natural that a son should be more valuable for this reason, But should he be necessarily dearer? Shall every creek and corner and byway of a man's heart be necessarily ruled always by a man-made law of expediency?

If that be so, why then does not God tell the parents, what sex a baby will be, before it is born, and allow them to prepare a fitting reception according to its sex? God's rule instead tells us to prepare quite equally for both sexes.

Every child, irrespective of its sex, takes its dues from its parents equally before it is born. But as soon as it is born, and it becomes known that the child is a girl, an inclination is at once felt amongst its relations to cheat it, to give it less than its due. Some, who are fortunate enough to allow the voice of nature to speak to them, conquer this inclination. Others to whom habits have become second nature cannot do so, because it is to this second nature that they render greater obedience. And this obedience is to our sorrow, nowhere greater than in our own land. Hence it is, that the mere sight of a baby girl extinguishes the smiles, and sometimes even makes tears gather in the eyes that gaze upon her.

"After such pain and trouble, to get nothing but a daughter!" Sighs the mother. As if the birth of a daughter is an event of very unusual occurrence, and as if without the birth of daughters this world could have got on for a single moment. It is strange, how the mother manages to forget for the moment that she herself is a woman! Of course, one can say in justification of her conduct that it is the very remembrance of her despised and neglected womanhood, that makes her shrink from having a child of her own sex. But why do these mothers who bring forth sons as well as girls, and nurse them all, forget that women are equally important with men in the scheme of creation, and so daughters must be born, in some other person's house if not in theirs? Why do they forget that a girl would some day be needed as a wife for the much beloved son, to maintain his household? Then where are these girls, the future mothers of the race, to come from, if they are not to be born in any person's house?

So the sufferings a girl has to undergo are not her birthright, but the effects of man's injustice and the error of his ways. That mother, who has suffered most because of her womanhood, ought to desire a daughter most, because in her daughter she would be able to fulfill all her unsatisfied longings and desires. Unjust treatment and tyranny can make one's life futile, but an have some good effects too. They give one ample opportunity of finding out how life could have been beautiful and successful and how one could have risen superior to them. The hard experiences of the mother must bear fruit in the life of the daughter. The Mother has learned in a hard school the value of those things which she could not get, and of what she could not become. And because she has learnt the lesson, she will be able to give chances to her daughter. Hence she of all people ought to wish most for a daughter, and, watching the fruitfulness and beauty of the girl's life, she ought to make the misery of her own futile life bear fruit in this way.

It is the custom in our land to blow conch-shells on auspicious occasions. When a boy is born, he is welcomed by means of this joyous sound, but the unfortunate daughter is denied even this. But such is human inconsistency that this very girl, this incarnation of misfortune, is welcomed with the blowing of conch-shells when she steps as a bride into her husband's family. Man's foresight is limited. Though he is a social creature, he seldom looks beyond his own family and he cannot

see things unless others point them out. So, though people know quite well that they need girls to maintain their own households, they would not have daughters born to themselves. Every man wants the girl, who unluckily is necessary for the maintenance of creation, to be born in the family of some other man. But, unfortunately, the Creator is deaf, He does not listen to this sort of demand. If He had done so, we should have found all the baby girls sprouting out of the earth and not born as the unwanted children of any parents.

Now-a-days. among educated people we very often hear that sons and daughters are really of equal value, though the values are of different kinds. So they have begun to try to treat them as equals, though mostly in words and only a little in actual practice. But habits die hard. These people do not themselves know, that through the superficial veneer of justice and equality which they have given to their conduct, their real nature is often peeping out and giving them away.

Now let us see what kind of treatment is meted out to girls in those families who have at least given up crying out aloud their disappointment at the birth of daughters, There are people who are not outcasted if their daughters remain unmarried, and many of whom have tolive upon their daughter's earnings in their old age. But even such persons do not always welcome the unborn daughter. They take much pride in thinking that they are really impartial towards sons and daughters, but they remain ignorant of the fact that they are but deluding themselves. These people, therefore, deserve more censure than the frankly partial ones, from one point of view.

And where are we to hide the shame of it, that some of those women, who know that they have not added to but rather lessened the burden of the misery of their parents' home by coming into it, who have spoken out frankly against the difference in the rights actually enjoyed by the sexes, some of these women even have shrunk with horror at the prospect of having a daughter? We speak of the unborn daughter, because by her alone can we judge correctly. The child, who has been actually born, who is living amongst us, seldom goes without a certain amount of love, because it is the nature of man to love what he sees and feels constantly, and people are never good judges of their feelings, where some one loved is concerned. How can it be a correct estimation of the attitude of a person, if we compare his or her feelings for a *living* daughter, with that which he or she may have for a *prospective* son only? There are very few parents even amongst the uneducated who do not forget the mischievous and evil ways of society that condemn a girl, when that girl is actually born and smiling up at their faces. It is hard for parents to love an imaginary boy more than the girl whom they have brought up in their arms and on whom they have lavished love and care. Habit and memory of past days stand in the way. They cannot do so and they do not want to do so because by an irony of fate, this girl whom they did not at all want at the time of her birth, has now become day by day, the very apple of their eyes.

But if we make comparisons between actually living children we see that though daughters may be dear to the heart of the parents, they are not thought to be as valuable as human beings as the sons. This partiality comes out particularly in trivial things. Not seldom is a little boy seen to be taunted by his own mother for behaving like a girl. But a girl is praised if she behaves courageously like a boy and even when she is censured, it is because she is too courageous for a girl. When a man is called effeminate as a term of abuse, it is his lack of masculine qualities that people condemn, but when a girl is censured as masculine, it is because she has not remained content with being only a woman. We think of a man as an ideal person, as an ornament to his sex, when we see that in addition to his masculine qualities he has acquired those virtues also which we generally term feminine or womanly. But what do we think of the woman, who has acquired, in addition to her feminine qualities, the courage and strength of character and such like qualities thought to belong specially to men? We think her unsexed, we think her fallen from her ideal. When a woman is nothing but a woman, we think her perfect, but when a man is merely masculine, we think him one-sided and undeveloped. This full and unrestrained development of personality is only to be desired in the case of a man, in a woman it is a disgrace! She is not a human being, she is but one of a sex!

Science is often requisitioned to justify a mother's desire for sons. Scientists are reported to have said that fathers love daughters more and mothers sons, and that is why mothers do not desire daughters. But where do we see fathers desiring daughters? The father's natural desire for a daughter is quite submerged under his pride of sex, his desire for continuing the family name and his greed of money. A man may love his wife very much, but he thinks himself a superior creature to his wife. Very often this feeling gives rise to his love, because it is the great who give and the little who receive! And because a man thinks himself superior, he wants superior creatures like himself to take his place, to continue his work. In his sons and grandsons he lives for ever. Besides man desires economic prosperity and daughters do not generally earn money. Even if they do, there is a time limit. After her marriage her father's family is no more entitled to her earnings. Thus the natural affection of a man is buried under his egotism, his greed and his slavish submission to social customs. But in the case of a woman these very customs increase her natural desire for a son. She has been taught to know that she belongs to an inferior sex, and that men are her superiors. So naturally she desires to have one of these superior beings as her child and the descendant of her

husband. She herself has no descendant, she only helps the man to have one. The child is know by his father's name, there is nothing in his name which can keep hers alive in the memory of man. Egotism does not play a part in her desire for a son. She wants him for her husband's sake. As to the economic side of the question, she agrees fully with her lord and master.

So when a daughter is born in the family of a so-called reformer, the parents manage to fetch a sickly smile to their lips and stifle the cry of disappointment. "We love girls, but it would have been better if the first child had been a boy," they say. A greater reformer might say, "I am not all sorry, because a daughter is born to me." He feels himself mighty magnanimous. But up to now we have never heard of parents saying, "We are not at all sorry to get a son," or, "It would have been better if the first one had been a girl." There may be isolated instances, but they are a hopelessly small section of the human race.

Very often we see people desiring a daughter. But most of these parents have got a large number of sons, through whose noise and clamour the home has lost its quiet and peace. When after a hard day's toil, the father returns home, and sees none but those future occupants of the office and the tramcars he has just escaped from, he may, if he is rich and liberal-minded, wish for a daughter to grace his home. But for all that, he does not call his sons by any such insulting and contemptuous names as fall to the portion of daughters, who come after too many sisters. Such girl babies are sometimes named "Ar-na-Kali" or "No-more; O Kali"*: but even the tenth son does not get the name "Ar-na-Brahm" or "No-more, O Brahma". A rich mother may want a baby girl to satisfy her love of playing with dolls, which has survived her childhood. Or she may want some one unlike her ungainly sons, whom she could dress and deck to her heart's content and thus get back some of the charms and joys of her own lost girlhood.

We have not the least desire to make little of these wishes. It is quite right and natural that one should want a daughter, who is an ornament to the home, and a delight to the heart and eyes and who gives one a taste of the joy which is above necessity. Love of the beautiful and delightful is as necessary as the most necessary thing. But what we regret is this, that even this desire for a daughter is born in her parents' heart after their desire for sons has been satiated, and that when the childless think of their unborn children, they think of them as boys alone. Only those who have given up all hopes of ever having a son, will say: "If we had even a daughter!"

So it seems that girls are not only necessary in this world, but also desirable in certain cases. But yet when we see that men neglect them, they must take up their own burdens. When the natural affection of a father is buried under his egotism and greed, the mother must remember her own and her daughter's womanhood and make herself great in order to make her child great. Seeing that man's real nature has been perverted by his acquired second nature, woman must repress her acquired second nature and desire daughters in place of sons and bring them up to be worthy of their mothers' desire. And most of all she must learn to know that she is great, not negligible, as men would have her think. To think oneself small, makes one really so. A girl will know herself to be great, if she is not taught the contrary constantly from her infancy. She will learn that she is not inferior, that destiny does not compel her to remain a mere female creature. If she knows it fully she will compel man also to recognise it. In course of time he may even forget his second nature so much as to let his real nature triumph over it.

Even if we are guided by necessity and necessity alone, daughters are desirable. When others are to supply daughters for our sons to marry, we must do as much for them in common fairness. Give and take is a very simple rule.

But let us hope for a day when man and woman will rise superior to these motives and desire daughters for their sake alone and for the sake of the joy which they will bring to their parents' heart.

* The name embodies a prayer to the Goddess Kali that no more daughters may be born.

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## THE CHILD AND MEMORY TRAINING

By Muriel Fraser

I cannot pretend that this paper is either scientific or learned. All I intend is to put forward a few points gleaned during the past twenty years, supplemented by my own experience. Personal experience is apt to be a bit boring to outsiders, but on the other hand there is nothing like it to prove one's own ideas.

For the better understanding of the child, one must believe that he is the physical embodiment of a Soul or Ego which reincarnates to gain knowledge. The child does not come into this world with a mind like a blank page. It has stores of knowledge and a variety of experiences the memory of which we call conscience. Therefore the duty of those who have charge of a child is not so much to teach it everything anew, but so to remind it that new facts will fall into place easily, fresh experiences will co-ordinate with old experiences, and so make the present incarnation useful and fruitful.

There may be some children whose memories are poor, but as a general rule in my experience, intelligent young children have good memories. Indian children are noted for memory feats, as any who have taught them are aware. Broadly speaking, it is a fact that children learn things "by heart" very much more easily than in any other way. It is this fact which we must take into consideration and use in ouf training of the child. Till a child is seven years or age, the memory is the predominant factor in teaching. It cannot reason before that age, so all instruction should be given as a training of the memory, or in other words, a revivification of its previous knowledge. I fancy we can all vouch for the fact that the long lists of capes, rivers, dates in history, verses of scripture and poetry, that we learnt with varying success when we were young, are the things above all others which have stuck in our brains. There is nothing I remember so vividly as the things I learnt by heart before I was ten. I have forgotten so much, but the reason of spring and neap tides, the cause of the four seasons, and a few other such like things is always mine because they came to me from the most sympathetic of teachers when I was a tiny child. I know the modern idea rejects that anything good can come of such learning, but I do not agree. It all depends on the teacher and the sympathy he or she brings to the task.

Let us take it for granted that the average child has a good memory, and that he learns easily. Then the question is, what and how much should he learn. All this learning must be clearly understood to be but a training for his later life, and so it must be strictly individual. Some people object to mere parrot like repetitions, but they have their place and uses. It has only recently been propounded, as a new discovery, that the repetition of "In every way, every day, I grow better," will improve the health. The Ancient Wisdom religion has affirmed the same for thousands of years, so the theory is not new, but any student of the mind knows that an affirmation of something we hope to achieve is ha'f the battle. Repetition of certain facts ought to be made an important part of a child's development. A few health sentences would only do good, I should think. But for the beginning the best way to help the dawning intelligence is to teach by observation and to answer questions. It cannot be too deeply impressed upon the minds of those in charge of children that every question the child puts should be answered truthfully. I think too that every reply should be in detail. For instance, let us say a child asks: "What is a cricket match?" Answer this in detail for be sure that he would not ask if he were not interested. Make your answer interesting; tell him all you know about the game, the players, the bat and ball and wickets. Repeat it as often as you think necessary; question him judiciously during the following days to see how much he has remembered. Test his memory in this way, and you will soon arrive at a fair estimate of his powers. Always remember that if his interest wanes there may be two causes, the first that you have failed to hold his interest, and the other that he has assimilated all he wants and put it by for future reference. Let him observe things while out, talk about them, and casually see that he is shown the objects some time later, if possible in a different form. Never be afraid to say you don't know when you are not sure of the facts, but if you have to say this, add that you will find out together.

A great source of interest and amusement to children, as well as an excellent method of memory training, is a picture book they make themselves. It ought to contain pictures of things they are interested in, and I need not remind you that their interest may be guided. I rember during long winter evenings my sister and brother and I made such a book, full of little verses, pictures from all sorts of papers, both colored and black and white, jokes which amused us, a most varied collection. It interested us for years, and when I saw it long after I was grown up, I still found interest and amusement in it, and remembered how we chose this or that for each page. I saw a book made by a boy when I was in Hull last year, full of pictures of motor cars. He had made this collection himself, and not only knew the names of every car, but their particular shapes and sizes and degrees of power and specialities.

The learning by rote comes in well when the child is about five. There is seldom any danger of training a child's memory; the danger is in overcrowding it with useless things. I would never let a child learn stupid verses and rhymes, better, I think, that they should learn to repeat things a bit beyond them than some of the silly things supposed to be suitable for children. However, this is a matter of taste, and if the child prefers it, it might be better for him to say "*Hang up the baby's stocking*" rather than "*If I should die, think only this of me,*" both of which poems I have heard children recite. The great thing is to be careful never to tire the child's attention or interest, and here the safest guide is the child himself, his likes and dislikes. A parent or guardian who loves the child and has his or her true interest at heart, will soon find out the best things for that child. With the verses, there might

be a little elementary knowledge given in the shape of easy sentences, well constructed. Arithmetical tables are far easier to learn when young, and especially when taught as a kind of recitation without a glimmer of the idea that it is a task. Nothing should be carried so far as to give a sense of strain, and directly the child shows fatigue of any kind a change of occupation or thought must be sought. As soon as possible, according to the individual, it is an excellent thing to give the child some steady occupation, if it is only for ten minutes in the day. Of course, the idea is that all this teaching by observation and rote should not be recognised by the child as such; it should be more in the form of a game than anything else. But there is one important thing every child must re-learn, and that is the power of keeping at one thing, the power of concentration. This should be cultivated. There is no need for it to be a tie or a punishment. I think that if a child plays one game steadily for ten or fitfeen minutes, or reads a book, or listens to one being read, or builds brick castles, or learns to tidy the room or fold its clothes or put its toys away, or does anything at all without tiring of it, that is the first lesson in concentration. Restless children need an outlet for their physical energy, perhaps, ere they settle down. But it is sad to see any child who can't settle down during some part of the day. When I was Superintendent of a School, if I found any child in a class restless, what the teacher generally called "naughty", I took him down to the playground and let him run round four or five times, till he had worked off the superfluous energy and then he was ready to join the class refreshed and quieted. Lethargic children may need arousing to play; but lethargy in children is nearly always a sign of ill-health or backwardness, and must be treated carefully.

During this period of childhood great care must be taken of the physical body. It must rest a lot, it must have sufficient exercise, it must have nourishment, it must have work and play, it must be kept scrupulously clean. The lesson of personal cleanliness cannot be inculcated too young. Children must learn to have a pride in their bodies. The kindergarten class in my school were taught to have clean hands and nails. It was no good just telling them, we did it ourselves at first, with a pail of soapy water and one of clean water, a big scrubbing brush and all the paraphernalia of manicure instruments. Every child came solemnly forward, was scrubbed and manicured, and the little nails polished till they shone. I cannot hope to make you realise their pride. After that they used to insist on having their hands cleaned ere they came to school, and the boy who brought dirty nails to school was gravely informed how wrong it was by his companions. Daintiness in children is not born, it is a matter of training. I wish it were possible in India to let the children take one meal in school, and be shown how to prepare for it. In London last year I saw the wee children getting their tea ready, and laying the cloth and setting the mugs round. A teacher told me that one of the mothers came to the school, and when she saw this, said: "Now I know why Mary insists on having a table cloth on the table." No trouble is too much, no endeavor is too great, to make the coming generations better, more able to help humanity at large. Youth is the time to train the child's memory, and if that memory is stored with ideas of love and brotherhood, with knowledge that purifies, than the march of progress is assured.

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## WOMEN THE WORLD OVER

### Japan

Miss Sei Hyodo, Japan's first woman aviator, has graduated from the aviation school attached to the Ito flying ground at Tsudanuma in Chiba prefecture. She has applied for a license as a third class aviator from the Aviation Bureau of the War Office and has passed a health examination.

"From experience I can say that women are as well—fitted to become aviators as men," said Miss Hyodo when interviewed by a reporter for the *Nichi Nichi*. "I met with an accident only once, when slight damage was caused to the fore part of my machine. I have heard it said that one feels lonely while flying, but I never felt lonely. As soon as I obtain a license, I will purchase a 120 H. P. machine. I intend to lead a campaign for popularizing the art of flying."

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A night school for working women is proposed for Tokyo and may be established in February. Domestic science will be the main subject taught.

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Post-graduate courses have been established at Girls' High Schools, and at the same time universities for boys have been opened to girls. Also special schools have been established for free cultural education of girls. These point to the ripening of an opportunity for the enhancement of female education.

In the past the education of girls generally stopped with intermediate courses, the standard of which is too low to train such "wise mothers and good wives" as are required by the times. This may be made good by the new post-graduate courses.

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The rapid development of young men's associations has hastened the growth of girls' and women's associations, according to figures published by the Department of Home Affairs. There are at present, according to the report, 6,185 girls' associations in

Japan with a total membership of 53,029 and 5,570 women's associations with 872,407 members.

The girls' associations are of comparatively recent origin. The remarkable progress which the associations have made in recent years is traced to various causes. The development of young men's associations gave a strong impetus to the tendency of girls to form associations. The realization of the necessity of education for girls is also regarded as a strong factor in the development of the associations.

The history of the development of women's associations differs from that of the girls' associations. Most of the present women's associations originated in social and religious organizations. As the level of education of women was raised the activities of these organizations of women became enlarged. To-day the women's associations no longer devote their activities to the cultivation of the religious virtues of the members, but make it their principal object to improve social conditions.

### China

As a parting gift to China, Mrs. Crane, wife of the American Minister to Peking, donated before her departure for America the sum of $10,000 gold for furthering the education of Chinese girls in the National Peking, the South Eastern and the Christian Peking universities. The terms of the scholarships in the three universities are practically the same.

### Assyria

The International Suffrage "News" states that an announcement has been made (whether the fact is official is difficult to say) that a woman—The Lady Surma Mar Simoon—has been elected President of Assyria, 80,000 square miles.

It appears that the Assyrian women have great power in their country, and the Lady Surma is a remarkable person.

She was "Ambassadress" for her tribe to Lord Curzon, and although her Presidency may not be more than a Chieftainship, her education and attainments fit her in every way for her task.

### Belgium

The London *Daily Mail* of December 28th reports that Madam Spaak has been co-opted to the Belgian Senate—and this report is confirmed by the Consulate in London. So Belgium has its first woman M. P. in the Upper House; surely a sign that events in Belgium are moving rapidly to the complete enfranchisement and eligibility of women.

### Holland

The women of Holland had educational equality of opportunity for some years before the war, and had a wide field of professional careers open to them including Medicine, Dental Surgery, the Law, Architecture, etc. The first four women engineering students entered at Delft for their five years' course in 1901. Since then nearly a hundred have graduated; two have gained the distinction of D. Sc., and at the University itself several women have remained as instructors and technical assistants.

### England

Miss M. E. Moore is the first woman to pass the final examination of the Society of Incorporated Accountants and Auditors. She is associated with a firm in the City, but works entirely on her own. Many of the women's societies are on her books. Miss Harris Smith and Mrs. Ayres Purdie are other fully qualified women accountants.

One of the City Income Tax Collectors, a woman, Miss Bowes, was last week publicly congratulated by the Lord Mayor, at the Mansion House, on the admirable manner in which she had conducted the cases she had brought before the Court, and the great assistance she had given not only to the magistrates but to the tax-payers.

In public and in economic life we believe (says the *London Times*) that there can be discerned, despite such anomalies and inequalities between the two sexes as yet remain to be adjusted, an almost universal desire on the part of modern democracy to think and to hope the best of its women in the new spheres which they have but lately won for themselves. The battle they have fought, or, as we should prefer to regard it, the evolution they have passed through, has all but reached its final stage, and the future lies, in so far as it lies with women, in the hands of women. A state of affairs has been reached which can be paralleled by no older civilization.

### S. Africa

Mrs. Wilson has the distinction of being the first woman to be elected Mayor of a Municipality in the Union. Mrs. Greenlees has been elected on the Town Council of Pretoria. Unfortunately women in S. Africa have not yet obtained their enfranchisement but we hope in a short time the Bill for Votes for Women will be passed.

### Canada

Miss McPhail has been elected to the Dominion Parliament of Canada. In an interview after her election, Miss McPhail said, "I shall never forget that I do, in a measure, represent all the women of Canada, and what I do will strengthen or weaken their cause."

### America

British women, following the precedent set by American women, are organizing to bring pressure to bear on the limitation of armaments. They flooded the Cabinet and the delegation at Washington with telegrams demanding that the Government should come to some decisive agreement for armaments limitation. A national campaign to mobilize sentiment in favor of the purposes of the Washington Conference was planned.

## GREETING FROM OVER-SEA

BY MARSYAS

I sit beside my roses on this soft Summer's day, with the sound of the surf in my ears. Over me leans the great arbutus—surely it yearned once toward a gracious presence, and forgot its earlier self for ever. . . . . even as I would mine, who yearn toward One Most Beautiful.

I sit beside my roses, beneath the eager, leaning tree, and the surf-song soothes my every sense, and the visible fades—fades—is now no more than a waft of perfume, a gleam of light, a far-heard strain of music. . . . . the laya of my dream.

Exquisite is the life I feel about me—sweet as the scent of jasmin after rain, fair as the first faint broideries of Dawn upon the robe of Night, thrilling as air-borne call of Temple bells. It is the life of the New Age, that striveth to the birth, a life wherein there is no hate at all, a life where through joy pulses—fair growth of aeons, foliaged in peace, whose root is righteousness.

"The Past and the Time-To-Be", once sang a Western bard, "are one; and both are Now." Truly he spake, having soared on wings of wisdom far past the Space and Time we know, to which we all too readily surrender, we who are gods indeed. Wherefore that exquisite life that men inflesht know not as yet, nor shall till Time declare it, is Now, for such as see.

Hail, Women of the old, loved Aryan Motherland, whose ways I too have trodden in the lives that were! Hail ye, who, rapt from the illusion of the Hour, have glimpsed God's Will for his strayed children; whose minds and hearts burn with the sole desire that all that loveliness be manifested here! God prosper your endeavours! God keep sharp and clear amid the fleeting shadows that bright vision! God give wisdom for all needs! God strengthen you to rise from every fall, be braver for each failure! God share with you the marvel of His stirless patience, teach you to endure!

For never was aught builded worthy building—Systems, and Suns, and Worlds, or the least, lowest forms they bear—without toil past all telling; and ye who have seen the vision of the Future, have sensed the call for servers, have given you in high gladness to the work, must e'en bear all its burden; not two things end and means, but one—the Way is part and parcel of the Goal.

Dare greatly, O my Sisters! If danger threats, call on the might divine that verily is Man's, and it shall be your shield; if darkness shroud you, let the light within shine forth, and footsteps shall not stray; if doubts assail, draw yet again from the well of living Truth that ye have drawn from, and they shall shrink, and shrivel—be no more. O Soul enlisted in God's great and glorious Host, thou goest not a warfare at thine own charges; for of a surety, O thou blest one, *thou art That.*

Dunedin, N. Zealand.

## PENAL REFORM

BY MITHAN TATA, B. A.

One of the signs of the times is the interest which women take in matters which vitally affect the life of a nation, and Penal Reform is one of the subjects which is attracting the attention of many thinking women.

This subject was discussed at a dinner at the Lyceum Club. There were three guests of Honour, each of whom spoke on the subject from a different point of view. They were Miss Eaton, who had just returned from a visit to Austria where she had gone to study prison conditions on the request of the Society of Friends, Mrs. Nevinson, J. P., who was one of the first women to be appointed Honorary Magistrate, and is very well-known as a prominent suffrage worker and Mr. Simpson, who had started the system of Voluntary Lectures in English Prisons.

It has been found that much good work can be done by voluntary workers to alleviate the condition of prisoners, adult or jeuvenile. In most prisons there is quite enough attention given now to the physical needs of the inmates, but very little food for the mind is provided. There is very great need to provide some sort of mental recreation to prisoners, especially jeuveniles, who usually are persons with very high spirits, rather too clever for their age and surroundings, but who are very fine persons, if they could get proper training and care. Prison life to most is intellectually very dull; so a movement has been started, by which ladies and gentlemen go and lecture on different interesting subjects to the prisoners, and thus provide them with some food for thought, at the same time relieving a bit the monotony of prison routine.

The consent of the prison authorities had at first to be obtained; that was not very difficult, though

at first some persons were afraid of a slackening of prison discipline, but this fear has been nullified and now the lectures are often given to the prisoners, without many warders being present to watch over them. They started at first with a lecture every three months, now there are one or two lectures a week in each prison. The prisoners take a keen delight in the lectures, look forward to them, and are very fond of a good joke. It was strange to see what subjects interested the prisoners—they asked for lectures on Danish myths, aviation, literature, science, astronomy, economics, etc.! Lectures are also given on Civics, and all these discourses are very closely followed by the audience, and at the end of the lectures, very acute and pointed questions are often asked, showing that close attention is given to whatever is said. In Borstal Schools the young boys also did small essays on what they had heard. Too much stress cannot be laid on the importance of cultural and educational work, as being absolutely necessary to save these young people from a life of crime and to give them a fresh start in life. As far as possible the State ought to prevent young offenders from becoming hardened criminals, and for this reason the treatment meted out to them ought to be different to that of ordinary criminals; if proper care is given, and if gentle correction rather than punishment is the aim, many a juvenile offender will be saved from becoming a hardened criminal. The staff also of jeuvenile and Borstal Schools, ought to be very carefully selected; old jail methods were unsuited to the young, who are very sensitive, and hence people who have served in jails and have come in contact with old criminals, ought never to have charge of the young, who require very careful handling. Most of the young people in the prisons realised that they had made a mistake, and were ready to improve; it was only fair then that they should be given a proper chance to improve, and be equipped with some training in life. His plea was for a better system of probation and more trust.

An interesting experiment is being carried out by a Judge in Austria, as regards prison reform. The Judge presided over a Jeuvenile Court, and felt that the usual places of detention—prisons—where young offenders were sent, was not good, as they were mixed up with hardened criminals. So he bought a small farm in the country, which he made as a home of detention for the jeuveniles he sentenced in his court, most of whom were convicted of thieving and such offences.

In this Home, great liberty was given to these boys, and the aim was to put the boys on their honour, not to get into mischief, rather than punish them. At first, like all experiments, mistakes were made, and people began to laugh at the new method which replaced trust for force and fear.

The wife of the Judge then undertook the task of running the Home; this meant giving up her own home in Vienna, and going to him in the country, amongst rather rough young men. But this sacrifice was not in vain. For with characteristic womanly thoroughness and gentleness, she changed the whole system on which the house was run. She trusted the boys in everything, and nothing in the house was locked up. This appeal to their honour was not in vain, for the boys responded very well, and were greatly attached to her; they always spoke of her as "Mother", and she always called them "My Boys." Though everything in the house was open, not a pin was ever missed. She even placed some of her own watches etc., on the table, confidant that *her* boys would never steal any of her things. And she was amply justified in her faith in them, for with gentleness and trust, these boys had slowly overcome their weakness, and had learnt to be good citizens, instead of the confirmed criminals they might have been had they been sent to prison for a small offence. The boys after some time, voluntarily undertook to do all the house work for the "Mother," when they found she could not do all the work herself; this included chopping wood from a forest near by, carrying water into the house, cleaning etc. They did all this cheerfully for the person, who devoted herself whole-heartedly to their cause and by respecting them, had brought new courage and hope into their hearts.

There is a great need for scientific treatment for prisoners, America leads the way in many respects in this matter. One great cruelty is the solitary confinement cell, which drives people nearly mad, and then the rate-prayers have to support these poor unfortunate mortals in the asylums. The question of criminology needs to be studied carefully; many people committed crimes because of physical defects or weakness; in such cases, *care*, not punishment was needed. In America, in many places there were clinics attached to Jeuvenile Courts, and if the Judge noticed anything unusual about the prisoner, he was at once sent to the clinic, and was not sentenced if he was found to be suffering from some mental disorder.

The Probation system was cheaper in the long run though a bit costly, at first, for it saved people from becoming confirmed jail-birds. Wherever the

system has been tried thoroughly, it has been found that over 75% of the delinquents make good, *i. e.*, they do not return to a life of crime. In the prison system there is much waste, and probation besides being more humane is cheaper. In America also there is a splendid system of "Big Brothers" and "Big Sisters," *i.e.*, voluntary workers who take an interest in the prisoners and help them when they come out of jail. This has proved very successful.

Greater interest in the question is needed on the part of women, now that many women are voters and can influence public opinion. If public opinion were against existing prison conditions reforms were sure to come. The women's prisons in England had improved considerably since the time when the militant suffragettes were put in because people came to know of the conditions and to demand improvement. Remand Homes for children are greatly needed in every country where children can be sent who have committed some slight misdemour, often children, who are merely high-spirited and have to be dealt with gently. There is often no lack of sympathy on the part of the public, with regard to these matters but there is very great ignorance on the subject; and women can use their new strength effectively if they wish to and if they are interested.

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## The Task of Happiness

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, Thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose Thou, before that spirit die,
A piercing pain, a killing sin,
And to my head heart run them in.

—Robert Louis Stevenson.

# TAMIL

## DHARMA

By T. V. GOPALASWAMY IYER

## தர்மம்

டி. வி. கோபாலஸ்வாமி ஐயரால்

இந்த தலைப்பெயரின் கீழ் சிறுபிள்ளைகளை வளர்த்தல், ஆசாரம், படிப்பு, ஸகோதரபாவம் முதலிய பலவித தர்மங்களைப்பற்றி சிறு வியாஸங்களை ஸ்திரீ தர்மம் என்ற பத்திரிகையில் பிரசுரம் செய்ய உத்தேசித்திருக்கிறேன். எந்தத் தொழில், எந்தச்செயல், எந்த நடவடிக்கை, எந்த விஷயம், ஜனங்களின் மேல் விருத்திக்கு அனுகூலமோ அதுவே தர்மம் என்று சொல்லப்படும். இந்த தர்மமானது எக்காலத்திலும் ஒரே தன்மையானதல்ல; எந்த தேசத்துக்கும் ஒன்றாக இருக்கமுடியாது; தேசகாலவர்த்தமானங்களுக்குத் தக்கபடி வேற்றுமைப்பட்டுத்தான் இருக்கவேண்டும். நம்முடைய சாஸ்திரங்களில் கிருதயுக தர்மம் என்றும், திரேதாயுக தர்மம் என்றும், துவாபரயுக தர்மம் என்றும், கலியுக தர்மம் என்றும், பிராமண தர்மம் என்றும், க்ஷத்திர தர்மமென்றும், வைச்யதர்மம் என்றும், சூத்திர தர்மமென்றும், ப[illegible]ர் தர்மம் என்றும், பிரஹ்மசாரி தர்மம் என்றும், கிரகஸ்த தர்மமென்றும், வானப்பிரஸ்த தர்மமென்றும், ஸந்நியாசி தர்மமென்றும் இப்படி பலவிதமாகப் பிரித்து கூறப்படுகிறது. ஏனெனில், எந்தகாலத்தில் எந்தச் செயல்கள் ஒரு ஸ்திதியிலிருந்து மேல் ஸ்திதிக்குக்கொண்டுபோக உபயோகமோ அந்தச்செயல்களே அந்தக்காலத்தில் அந்த மனிதனுக்கு உபயோகமுள்ளவை. அந்தச் செயல்களே அந்த மனிதனுக்கு தர்மச்செயல்கள். எந்தச் செயல்கள் கீழே தள்ளிவிடுமோ, எந்தச்செயல்களால் மேல் நோக்கிச் செல்லும் மார்க்கம் தடைப்படுமோ, அந்தச் செயல்களே அதர்மங்கள், பாபங்கள். நம்முடைய பெரியோர்கள் இந்த நீதிகளை உத்தேசித்து பொதுவாக தர்ம சாஸ்திரங்கள் ஏற்படுத்தி இவைகளுக்கு விலக்கு விதியும் உண்டு என்று சொல்லியிருக்கிறார்கள். சில திருஷ்டாந்தங்களை கவனிப்போம். குழந்தைகளை புஷ்டியான ஆகாரத்தைக்கொடுத்தும், ஸந்தோஷமாயும், உல்லாசமாயும், மனசுக்கு வியாகுலம், துக்கம், பயம் இவை முதலிய உண்டுபண்ணாமல் வளர்க்கவேண்டும் என்பது தர்மம். சில குழந்தைகளுக்குத் தாய்ப்பால்கூட ஒத்துக்கொள்ளுகிறதில்லை. வயிற்றில் கட்டி விழுகிறது. ஆகையால் கஞ்சி-போடுகிறார்கள். சில குழந்தைகளுக்கு பசுவின் பாலில் ஜலம் கலந்துபோடுகிறார்கள். இப்படிப்பலவிதமான ஆகாரம் கொடுக்கிறார்கள். பொதுவாக உத்தேசம் என்னவிதமாக இருக்கிறதென்றால் குழந்தைகளின் தேகத்துக்குத்தக்கபடி எந்தக்குழந்தைக்கு எந்த ஆகாரம் தேகத்துக்கு ஒத்துக்கொள்ளுகிறதோ அந்த ஆகாரத்தைக் கொடுத்து வளர்ப்பதாகக் காண்கிறோம். குழந்தைகள் வியாதியில்லாமல் வளரவேண்டும், தேகம் புஷ்டியாகவேண்டும், பலமுண்டாகவேண்டும். இவர்கள் உல்லாசமாகவிருக்கும்பொருட்டு இஷ்டப்படி விளையாடவிடுகிறோம். ஆனால் எந்த விளையாட்டு தேகத்துக்கு விபத்தை உண்டுபண்ணுமோ அப்படிப்பட்ட விளையாட்டுக்குத்தெரிந்த

வர்கள் குழந்தைகளுக்கு இடம் கொடுப்பதில்லை. குழந்தைகள் விஷயத்தில் முதல் தர்மம் என்ன? இவைகளின் சரீரம் ரோகமன்னியில் திடமாகவும், ஸந்தோஷமாகவும், கவலையன்னியிலும், வளரவேண்டியது. இந்த அம்சங்களைத்தான் கவனிக்கிறோம். 5, 6 வயதுக்குட்பட்ட சிறுவர்கள் படிக்கவில்லையே என்று இவர்களைத்தொந்திரவு செய்வது தர்மமல்ல. ஒரு பெரிய வேலையைக்கொடுப்பது வழக்கமில்லை; என் கொடுப்பதில்லை என்றால் சிறு பிள்ளைகளுக்கு அப்படிப்பட்டவை தகுதியான வேலைகளல்ல; அதாவது சிறு பிள்ளைகளின் தர்மத்துக்கு ஒத்த வேலைகள் அல்ல.

இன்னுமொரு திருஷ்டாந்தம் பார்ப்போம். தேகத்தில் சக்தியில்லை, ஒரு கால் நொண்டி, ஒரு கையில்லை. இப்பேர்ப்பட்டவனை தோட்டத்தை மண்வெட்டியால் கொத்தி, ஜலம் பாய்ச்சி சீர்திருத்தவேண்டுமென்று ஏவலாமா? இந்த வேலையானது இவனுக்குத்தகுமா? இப்படிப்பட்ட வேலைக்கு நொண்டியை தகுதியற்றவன் என்று விலக்கி விடுகிறோமல்லவா? ஏனெனில் இப்படிப்பட்ட வேலையை இவனுக்குக் கொடுப்பது தர்மமாகமாட்டாது. இவனுக்கு எந்த வேலை தெரியும், எந்த வேலையை இவன் தேகத்தால் செய்யமுடியும் என்ற விஷயங்களை கவனித்து அவனுக்குத் தகுந்த வேலையைக் கொடுப்பது தர்மமாகும். இதை உத்தேசித்தேதான் பகவத்கீதையில் ஸ்ரீகிருஷ்ணபகவான் "தன்னுடைய தர்மம் புண்ணியமற்றதாகத் தோற்றினாலும் மற்றொருவனுடைய தர்மம் மேன்மையாகக் காணப்பட்டாலும் பின்னிட்டதைச் செம்மையாகச் செய்வதைக்காட்டிலும் தன்னுடைய தர்மமே தனக்கு மேலாகும்" என்று உபதேசித்திருக்கிறார். தர்மம் என்பது நம்முடைய நல்லொழுக்கத்தை ஒட்டினதான தினசரி நடவடிக்கைகளில் ஸம்பந்தப்பட்டுள்ளது. புஸ்தகத்திலும் சாஸ்திரங்களிலும் மாத்திரம் படிப்பதல்ல. நம்முடைய தினசரி நடவடிக்கையில் அமைத்துக்கொள்ளவேண்டியது. "ஏட்டுச் சுரைக்காயல்ல". ஆகையால் மூலாதாரமான தர்ம நியமங்களைத் தெரிந்து அந்த தர்ம நீதிகளுக்கு ஒத்து நடப்பதே ஆரிய தர்மமாகும். அந்த மார்க்கமே வைதிக மார்க்கம், சுகத்தை விளைவிக்கும், தேச க்ஷேமத்தையும்.குடும்ப க்ஷேமத்தையும் விளைவிக்கும்.

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## "கல்வி"

இந்த விரிவான உலகத்தில் தெய்வ சிருஷ்டியிலடங்கிய சகல உயிர்வகைகளும் யோசித்துப்பார்க்கும்போது ஒரே மாதிரியாகவே உண்டாகி இருந்து மடிகின்றன, அது போலவேதான் மானிடராசியும், என்றாலும் இந்த மானிட வர்க்கத்துக்குமட்டும் பகுத்தறிவாகிய ஒரு அரியசக்தி கடவுளால் கொடுக்கப்பட்டிருக்கிறது. அதன் பிரயோஜனமென்னவென்றால் இது நன்மை இது தீமை என்று பிரித்து அறிந்து தீயவழியிலிருந்து விலகி நல்ல வழியில் சென்று அதனால் தெய்வானுக்கிரஹம் பெற்று அழிவில்லாத மோக்ஷம் (வீடு) பெறுவது என்பதே.

முன்.சென்மத்தின் புண்ணிய பலனாக கிடைத்திருக்கும் அந்த திவ்விய சக்தியை சரியானவிதமாய் உபயோகிக்காத மனுஷர்கள் அச்சக்தியைப்பெறாத மிருகாதிகளுக்குச்சமமே ஆவார்கள். கடவுளருளினால் நாம் பெற்றிருக்கும் அந்த அருமையான திவ்விய சக்தியை மேலும் மேலும் சுத்தஞ்செய்து விளக்கி நல்ல ஆத்ம ஞானத்தை யடைந்து, இன்ப வீடு அடையவேண்டும். அப்படி அதைச் சுத்தஞ்செய்வதற்கு முக்கிய சாதனமாயிருப்பது "கல்வி" ஒன்றேதானென்பது பல பெரியோர்களின் கொள்கை. நாம் நேரான வழியில் நடப்பதற்கு கண்ணே முக்கிய சாதனமாயிருப்பதுபோல், நீதி மார்க்கத்தில் சென்று உன்னத ஸ்திதியை யடைவதற்கு அந்த ஞானக்கண்ணே ஒப்பற்ற சாதனமாயிருக்கிறது. அதனாலேயே

> "எண்ணு மெழுத்தும்
> கண்ணெனத்தகும்"

என்று ஔவையாரம்மையும் அருளினாள். இதனால் எண் ரூபமான கணக்குகளும் எழுத்து ரூபமான வாசகங்களும் இல்லாதவர்கள் கண்ணில்லாத குருடர்களென்பதில் தடையேயில்லை. சகல அவயவங்களிலும் எப்படி கண்ணே முக்கியமானதோ, அப்படியே மானிட வாழ்க்கைக்கு அமைந்த சகல அரும்பொருள்களிலும் "கல்வி" என்ற பெரும்பொருளே எச்சமயத்திலும் தந்தைபோல் நல்லுபதேசஞ்செய்தும் தாய்போல் நல்லுணவூட்டி வளர்த்தும் மித்திரன்போல் பழகப் பழக மனதுக்கு அளவில்லாத சந்தோஷத்தை கொடுத்தும் எல்லோராலும் மதிக்கப்பெற்ற கீர்த்தியை அளித்தும் தெய்வகடாக்ஷத்தைச் செய்தும் வைக்கிறதென்றால் இதற்கு மேலான பெரும்பொருள் என்னயிருக்கிறது? அதுகொண்டே பெரியோர்கள்

> "வெள்ளத்தாற் போகாது வெந்தழலால்
> வேகாது வேந்தராலும்
> கொள்ளத்தான் முடியாது கொடுத்தாலும்
> நிறைவொழியக் குறைபடாது
> கள்வர்க்கோ மிக வரிதாவலோ
> மிக வெளிது கல்வி யென்னும்
> உள்ளத்தே பொருளிருக்க உலகெலாம்
> பொருள் தேடியுழல்வதேனோ."

என்றும்,

> केयूराणि नभूषयन्ति पुरुषं हारा न चन्द्रोज्वला
> न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।
> वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते
> क्षीयंते खलु भूषणानि सततं वाक्भूषणं भूषणम् ॥

> "சுந்தரத் தோள்வளையாரந் துலங்கு முத்தாரங் களபங்
> கந்தமலரி வைகளலங்காரமல்ல வெப்போது
> மைந்தர்களுக்கலங்காரம் வாக்குப் பூடணமாகு
> மந்தப் பூடணந்தானே யழிவிலாப் பூடணமே."
>
> —பர்த்ருஹரி.

என்றும் கல்வியைப் புகழ்ந்து கூறியிருக்கின்றனர். பக்ஷபாதமற்ற கடவுள் ஜீவர்களிடத்தில் ஒரேவிதமாய் கருணை செய்து இந்த திவ்வியசக்தியைக் கொடுத்திருக்கும்பொழுது பொறாமையால் வலிமையுடைய ஆண் கூட்டத்தார் பெண் கூட்டத்தாருக்கு படிப்பு தகுதியற்றகாரியமென்று நிறுத்தி

யிருந்தது மிகவும் கொடியசெய்கையே. இந்தக் கொள்கை கொஞ்சகாலத்துக்குமுந்தி சிலரால் கட்டுப்பாடாய் நிறுத்திய விஷயமேயன்றி இது கடவுளுக்கு சம்மதமல்ல. முற்காலத்தில் எத்தனையோ மாதரசிகள் வித்தை என்ற கடலைக் கரை கண்டவர்களாக விளங்கினர்கள் என்று சரித்திரங்களினால் நன்றாய்த் தெரிகிறது. இதைப்பார்க்கும்பொழுது ஸ்திரீகளுக்கு கண்ணே வேண்டாம் புருஷர்களுக்குமாத்திரமே கண்ணிருந்தால் போதுமென்று எண்ணி மங்கையர்கள் கண்களை குத்திக்குருடாகச் செய்துவிடுவதற்கு சமமான கொடிய காரியமென்றே சொல்லலாம்.

சகோதரிகளே, கடவுள் நம்முடைய வர்க்கத்தாரிடம் பூர்ணகருணை செய்துவிட்டார். இப்பொழுது நம் சகோதரிகள் மேலான நிலைமைக்கு வரும்படியான காலம் வந்துவிட்டது. இனி நாம் மெத்தனமாயிருக்கவேண்டாம். தீவிர முயற்சி செய்து பெண் கல்வி விஷயத்தில் உற்சாகமெடுத்து திடமாய் உழைப்போம். பொதுவாக உலகமே நம் கைவசத்திலிருக்கிறது. அதாவது சிறுவர் சிறுமியர்களின் பாதுகாப்பு நம்முடைய வசமேயிருப்பதினாலும் அவர்களாலேயே தேசமானது மேல் நோக்கமடையவேண்டியிருப்பதினாலும் உலகமே நம் வசமிருக்கிறதென்றேன். தேசத்துக்குப் பெண்கல்வியெ பெருந்தனம். இருபாலர்களான மானிடர்கள் யாவருக்கும் கல்வியே பெருநிதியென்று நிச்சயமாய்ச் சொல்வேன். அதிலும் நமக்கு அதிக அவசியமானது, நமது கணவரை அடிபணிந்து அவர் பணிவிடை செய்யவும் பெரியோர்களுக்கு செய்யவேண்டிய பூஜாமார்க்கங்களைத் தெரிந்துகொள்ளவும், நமது செல்வப் புதல்வர்களை ஆரோக்யமாய் வளர்க்கவும் அவர்களுக்கு நன்மார்க்கப் பழக்கஞ் செய்விக்கவும், சகலத்திற்கும் நமக்கு முக்கியமாய் கல்வி வேண்டியது அவசியம்.

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# TELUGU

## బిడ్డల విషయములో మనకర్తవ్యము.

(Our Responsibility to Children)

BY C. SUBBARAYUDU

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బిడ్డలు గలుగవలెయునని అభిలాష సామాన్యముగ నందరికున్నదిగదా? అన్నపానాదులకు లేక నానాకష్టము లనుభవించుచుండు నిరుపేదలు సహితము బిడ్డలకుగాను నపేక్షించుచుందురు. మరియు సంతానములేక పోవుట పూర్వజన్మకృతపాప ఫలమనియు మనదేశములో చాలమందికి నమ్మకము. పాపపరిహారము జేసి సంతానమును బొందవలయునని క్రతువులు, యాత్రలు, వ్రతములు మొదలయినవి సల్పుచుండుట మన దేశమందు సహజముగా నున్నదిగదా? దశరథ మహారాజు పుత్రసంతానమునకుగాను పుత్రకామేష్టిచేసి యుండ లేదా? మన పెద్దలు బిడ్డలను బడయుటయొక గొప్పధర్మకార్యముగా సెంచుచుండిరి. ఈపృథివిని జనించి ధర్మకార్యములానరించిముక్తిని బొందవలయునని యుండునటువంటిన్ని, మరియు ఈప్రపంచము యొక్క పాశములను సేప్పుకొనుటకుగాను లేచియుండు జీవాత్మలకు దేహములు గలుగచేయుటకు కారణములగుట ధర్మకార్యము గదా? అయితే ప్రస్తుతము మనమటుల దలచుటలేదు. ఇంటిలో బిడ్డలు ముద్దుముద్దుగా తడబడ మాటలాడుచుండ మనకానంద మిచ్చుననియు, వృద్ధాప్యదశయందు మనల పోషింతురనియు. మరణానంతరము ఉత్తరక్రియలొనరించి స్వర్గప్రాప్తి గలుగచేతురనియు, గాన బిడ్డలుమన కర్తవ్యావశ్యకమని తలంచుచున్నాము. ఇది కేవల స్వప్రయోజనమైన తలంపుగాదా! దేవుడు యిటువంటి స్వప్రయోజనమునకు మనకు తోడ్పడునా? మనకు నిజమైన సుఖముగలుగునా? ఎంతమాత్రమును గలుగదు. మనమిప్పుడు బిడ్డలవిషయములో పెద్దవారలమైన మనకర్తవ్యమును గూర్చి యాలోచించుట యత్యావశ్యకము.

జీవుడు ఈశ్వరాంశమనియు, ఈశ్వరునియెడల సమస్తశక్తులు బీజరూపముగ జీవునియందుండుననియు, వీటిని వృద్ధిపఱచి, వ్యక్తపఱచుటయే పురుషార్థమనియు మనశాస్త్రములద్వారా మహానీయులగు ఋషులు ఉపదేశించియున్నారు. ఈపురుషార్థసాధనకే జీవుడు అనేకజన్మము లెత్తుచున్నాడు. అనగా అన్నిలోకములలో సంచరించి సుఖదుఃఖము లనుభవించి తద్ద్వారా జ్ఞానమును సంపాదించుటకు ఆయాలోకములకు సంబంధించిన తత్వములతో నేర్పరచబడిన దేహములను ధరించుచున్నాడు. పనివాడు యెంతనేర్పరియైనను ఆయుధములు సరియైనవి లేనియెడల వాని నిపుణత నిష్ప్రయోజనమైనట్లు జీవుడెంతశక్తిమంతుడైనను తగినదేహములు లేనియెడల జన్మ నిరర్థకమగుచున్నదిగదా! మిక్కిలి పరిశ్రమచేసి జ్ఞానమును గడించిన వారెంతమంది దుర్బలమై రోగపీడితమైన దేహమునుగల్గి తమకుగాని, ప్రపంచమునకుగాని ఉపయోగము లేనివారై యున్నారు. కావుననే అనుభవశాలులైన పెద్దలు "శరీరమాద్యంఖలు ధర్మసాధనం" అని వచించియున్నారు. దేహములు పూర్తి అధీనములో లేని బాల్యావస్థయందు వాటినిపెంచి ఉత్తరోత్తర జీవునికి సంసారయాత్రార్థములగా తగిన ఉపాధులుగ జేయుభారము పెద్దవారిదియైయున్నది. మాతాపితృలు, బంధుమిత్రులువద్ద పూర్వజన్మములయందు ఈహక్కులను ప్రతిజీవుడును సంపాదించుకొని యున్నాడుగాన తగిన సహాయమును చేయుట వారిధర్మము, వారికర్తవ్యము.

### స్థూలశరీరము

దీనికన్నమయకోశమనియు పేరు. దీనిలో కర్మేంద్రియ జ్ఞానేంద్రియము లున్నవి. వీటిలోఏదిలోపమైనను ఆఇంద్రియ సంబంధమైన జ్ఞానము జీవుడు పొందజాలడు. పుట్టంధునికి సూర్యకాంతిని గురించి యేమి తెలుసును. పుట్టు చెవిటివానికి రాగముల స్వారస్యమేమి తెలుసును. ఈదేహము మనము భుజించు ఆహారమువల్ల వృద్ధిఅవుచున్నది

నకా చక్కగ పెరిగి బలవంతేముగ నుండవలెనన్న పరిశుభ్రమైన ఆహారపదార్థములు, నిద్ర, దేహపరిశ్రమము అత్యావశ్యకములు. ఇవియన్నియు మితముగానుండ వలెను. లేకపోయిన ఈస్థూలశరీరము రోగమునకు పాలగుచున్నది. ముఖ్యముగా బాల్యదశయందు బాలురకేమి బాలికలకేమి దేహపరిశ్రమమత్యావశ్యకము. తెలియని కొందరు తల్లిదండ్రులు తమబాలురు దేహ పరిశ్రమచేయుటలో కాలము వృథాపుచ్చుచున్నారని యెంచి వారిని దండించుచున్నారు. ఇదితప్పు. బాలికాబాలకులను సరియైనమార్గములలో నడిపి, గుణవంతులుగాను, జ్ఞానవంతులుగాను, ఆరోగ్యవంతులగాను చేయు భారము ప్రతి తల్లిదండ్రి యందున్నది. అట్లు చేయనియెడల తమ బిడ్డలకుగాక, తామునివసించు రాజ్యమునకును,— ప్రపంచమునకని యే చెప్పవచ్చును— ! ఈశ్వరునికిని కూడ ద్రోహముచేసిన వారగుచున్నారు. స్థూలదేహముయొక్క అభివృద్ధియేగాక ఈదేహము నావరించియుండు మరియొక దేహాభివృద్ధిగూడ తల్లిదండ్రులుచూచుకోవలెను. అదియేదనిన

## కామమయ శరీరము.

ఇది భువర్లోకసంబంధమైనది. ఇది కామక్రోధాదుల కునికిపట్టు. సామాన్యముగ అన్ని జీవులకు పూర్వజన్మకృతములుగ కొన్ని మంచిగుణములు, కొన్ని చెడ్డగుణముల లవడుచున్నవి. ఇవి బాల్యదశలో నంతగ బయల్పడవు. మాతాపితలు తమబిడ్డలను జాగ్రత్తతో వారి పలుకులను వారి కార్యములను, వారిచర్యలను కనిపెట్టుచూ వచ్చినయెడ వారి భావములను గనుగొని వారికి బాల్యదశయందే సరియైన మార్గములోనుంచిన, మిక్కిలి మహోపకారముచేసిన వారగుచున్నారు. ఈప్రయత్నము ముఖ్యముగ ప్రతితల్లిదండ్రియు చేయవలెను. సాధారణముగా బాల్యదశయందు బాలురు అసంతృప్తులుగాను, కోపవంతులుగాను ఉన్నారు. వారు కోపముగా నుండునప్పుడు మనముశాంతము వహించి వారికి కోపమువచ్చుటకు అవకాశము గలుగకుండ చేసిన, క్రమేణ కోపము నశించును.

పాండుసుతుడైన భీముడు తన అన్నయయిన యుధిష్ఠిరుని చూచి యీలాగు నిండాకోపముతో నిందించెను. ‘అన్నా! ధర్మరాజా యిప్పుడు మేముపడుచుండు కష్టములన్నియు నీవల్లగలిగినవియే. జూదమాడుటవల్ల రాజ్యమును బోగొట్టితివి, సంపదను గోల్పోతివి, తుదకు తమ్ములను అడవిపాలుచేసితివి. జూదరులకు చేసినవాగ్దానము కాపాడగోరి, పిరికివాడవై క్షత్రియధర్మము మాని యుద్ధముచేయననుచున్నావు. ఎంతమంచి అన్నవయ్యానీవు’ అనెను. ధర్మరాజు తనతమ్ముడాడిన మాటలకునొచ్చి మాటాడిన కోపమెచ్చునను భయముతో కొంచముకాలము మాటాడక యూరకుండెను. తర్వాత భీముని చూచి, తమ్ముడా నీవు వచించినదంతయు నిజమే. ఈకష్టములన్నియు నావల్ల గల్గినవియే, గాన నీవు కోపగించినందులకు నిన్ను దూషించను, అయినను నన్ను మన్నింపుము, నిర్దయతో మాటాడుకుము, నిన్ను తృప్తిపరుచుటకుగాను నేచేసినవాగ్దానమునకు భంగము గల్గింపను. కొంచముకాలము తాళుము. మంచిదినములు వచ్చును.’ అని శాంతముగాచెప్పెను. భీముడు అన్నమాటలవిని అవమానపడినవాడై అన్నకాళ్లకు మ్రొక్కెను. ధర్మరాజు అట్లుచేయక తాను కూడ కోపమువహించి యుండిన ఎంతయనర్థము జరిగియుండునో! కాబట్టి మన బిడ్డలయందు వ్యక్తమగు ప్రతియొక్క చెడ్డగుణమును దానికి ప్రతియగు మంచిగుణమును తలిదండ్రులుచూపి చెడ్డగుణములను బలహీనములుగా చేసిన, శీఘ్రకాలములో చెడ్డగుణములు రూపుమాసిపోవును. బిడ్డలు తప్పులుచేయుట సహజము. సామాన్యముగా అటువంటిసమయములలో వారిని తిట్టుట, కొట్టుట గొప్పక్రూరకార్యము ఈదండనవల్ల వారిలో క్రోధము, ఈర్ష్యయు, పిరికితనము వృద్ధిచేయుచున్నాము. ఇంతియగాక వారుచేసినతప్పులు దాచిపెట్టుటకుగాను అబద్ధములు చెప్పుటకు నేర్చుకొనుచున్నారు. అట్లుదండించక వారిని ఆదరణతో దగ్గరకుతీసి వారుచేసినతప్పులవల్ల వారికిని ఇతరులకును నష్టమును తెలియచెప్పిన వారికి మనయందు వొక నమ్మకము, గౌరవముగలుగును. ఇట్లు చేయుటకు తగుజ్ఞానము ఓర్పు కావలెను. మనధర్మము నెరవేర్పవలెనంటె ఇవి సంపాదించుకొనవలెను.

పూర్వకాలమున తల్లిదండ్రులయందు బిడ్డలు నిండాగౌరవము గలిగియుండిరనియు, ఇప్పుడు లేదనియు చాలమంది చెప్పుచున్నారు. దీనికికారణము తలిదండ్రులే. వేపవిత్తనమునుపూడ్చి, మామిడిపండ్లు కావలెనన్న కలుగునా? మామిడి విత్తనము వేసి దానికి తగిన పరిశ్రమ చేసినగాని మామిడిపండ్లు గల్గవు? బాలురు ఈదేహములను పరిశుభ్రముగా నుంచుకొనవలెనన్న పెద్దవారుసదా శాంతమూర్తులుగానుండి వారికి తగిన సహాయము, వసతులు గలుగచేయుచుండవలయును. ఇదియే మనము మన బిడ్డల అభివృద్ధియందు గల్గియుండవలసిన ధర్మము, కర్తవ్యము.

సి. సుబ్బరాయుడు.

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# గృహిణి-గృహము-గృహాలంకారము.

BY R. SESHAGIRI RAO.

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మనవారిలో అనేకులు ఇహలోక సౌఖ్యములు వదలివేసినంగాని పరలోక సౌఖ్య మబ్బదను నభిప్రాయముతో, “మనగృహము లెట్లుండిననేమి” ‘మన మెట్లుండిననేమి’ “గృహోపకరణము లెట్లుండిననేమి” అను ఉదాసీన భావముతో కాలము గడుపుచున్నారు. అది శుద్ధతప్పు. పరమదయాపరుడగు ఈశ్వరుడు మన మీ లోకమునందు సహితము సుఖమనుభవింప వలయుననియే యుద్దేశించి తన సృష్టి యందు దివ్య చిత్రవిచిత్ర వస్తువులను సృష్టి

జేసి వాటిననుభవించుటకు దగిన ఇంద్రియములను సహితము ప్రసాదించియున్నాడు. దివ్య సౌరభ్యయుతమగు పుష్పములు, వృక్షములు, మాధుర్యమగు ఫలములు, లతలు శృంగారజంతు జాలములు, తెజస్సు వెదజల్లెడు సూర్యచంద్ర నక్షత్రములు, వివిధవర్ణములతో చేరిన ఆకాశము, చల్లనిగాలి, నీరు, మొదలుగాగల సమస్త వస్తువులను సృజించిగదా ఆవల వాట్లననుభవించుటకు దగిన ఆయాఇంద్రియములతోటి మానవకోటిని సృజించియున్నాడు.

“ శ్లో॥ యద్యద్విభూతిమత్సత్వం, శ్రీమదూర్జిత మేవవా,
తత్తదేవావగచ్ఛత్వం, మమ తేజోంశసంభవం ॥

అన్నట్లులోకమున నేది యత్యంత సుందరమని తలంతుమో యందలి సౌందర్యము భగవత్సౌందర్యమున నొకభాగముగా దలంపవలెను. కావుననే సౌందర్యము సమస్తమానవుల మనంబుల నాకర్షించుచున్నది. సౌందర్యము రూపమునందేకాదు. అన్నివిషయంబులగలదు. గ్రహణశక్తికలది నయనేంద్రియము మాత్రమే కాదు. శబ్దసౌందర్యము వీనులు గ్రహించును. రససౌందర్యమును నాలుక గ్రహించును. స్పర్శసౌందర్యమును ద్వక్కు గ్రహించును. గంధసౌందర్యమును నాసిక గ్రహించును. భావ సౌందర్యమును మనస్సు గ్రహించును. కావుననే మన ఇంద్రియములకు జ్ఞానేంద్రియములని పేరు. సృష్టిలోని ప్రాకృతవస్తువు నందలి సౌందర్యమే వర్ణనాతీతముగ నుండ పూర్ణసౌందర్యరాశియగు భగవంతుని చేరవలెనన్న సౌందర్యమును గ్రహించుశక్తి మనముసంపాదింపకున్న ఆసౌందర్యరాశిని చేరుటెట్లు? గాన సౌందర్యప్రభావమును నెరిగి సౌందర్యమును ఏ యింద్రియముద్వారా గ్రహించినను, ఈశ్వరసంబంధమైన విభూతియని వెలసి వివేకపరులగు మానవులు ఇహమునందు సౌఖ్యము ననుభవించుచూ పరమునకు ఆస్తిభారము వేయవలయును. ఈశ్వరసృష్టి ఉద్దేశ్యమును తెలిసి మనకాతను అనుగ్రహించియున్న సమస్తవస్తు ప్రదర్శనానుభవమువల్ల గలిగెడు యుక్తప్రయోజనములను మనము తప్పక పొందుచునే యుండవలెను. ఇంద్రియములను దుర్వినియోగము చేయుటపాపము. సద్వినియోగము చేయుట పుణ్యము. ఇట్లు తెలుసుకొన్నవారలే పుణ్యపాపముల రహస్యముల నెఱిగి ఇహపరసుఖముల రెంటిని సాధించిన వారగుదురు.

ఈ ప్రపంచము ఈశ్వరుని దివ్యభవనము. ఎక్కడచూచినను వివిధ రమణీయపదార్థములతో నించియున్నాడు. ప్రపంచమునకు ఈశ్వరుడు చిత్రకారుడుగదా? సృష్టిలోకివచ్చిన జీవులు యీసృష్టివైచిత్ర్యమును చూచిగదా పాఠములు నేర్చుకొనవలెను. పురుషప్రయత్నము చేతనే జీవులు అభివృద్ధి జెందవలెను. అందువలననే ఈశ్వరు డిన్నివస్తువులను సృజించియున్నను మానవులు తమతమ అల్పజ్ఞానశక్తుల కొలది తమ ప్రయత్నముచే కొన్ని వస్తువులను నిర్మింపవలసిన వారైయున్నారు. అట్లు నిర్మింపవలసిన వస్తువులలో మొదటిది తాము వాసముచేయు గృహము.

ప్రపంచమను గృహమునకు ఈశ్వరుడు గృహస్థు. ఈశ్వరశక్తి గృహిణి. ప్రపంచమందు నివసించు మానవకోటి సౌఖ్యమునకై ఈశ్వరుడు తన గృహ నిర్మాణమును ఏలాగున చేసియున్నాడో, తద్వతు గృహిణీ గృహస్థులు, తమ అన్యోన్యాను రాగముతో తమ గృహమునందు అట్టి సౌఖ్యమును వృద్ధియగునట్లు తమగృహమును, గృహోపకరణములను ఆయత్త పరుచుకొన వలయునుగదా?

ప్రాపంచికసుఖమును ముఖ్యముగా మనుజులు తమగృహమునందు పొందవలసి యున్నది. ప్రాపంచిక సుఖము తాత్కాలికమేయైనను, శాశ్వతసుఖమును పొందుటకు సహకారియని గణించి గృహిణీగృహస్థులు పాటుపడవలెను. మంచిగాలి, సూర్యరశ్మి ప్రవేశించులాగున, శిల్పిశాస్త్రము ననుసరించి దేవతాగృహము, మొదలుగాగల గదులతోటి ప్రశస్తమైన స్థలమునందు తమగృహనిర్మాణమును చేయవలయును. చుట్టుబయలు ప్రదేశముండవలయును. క్రమమైన హద్దులతోటి, తులసి, పారిజాతము, రోజా మొదలుగాగల కంటికింపైన చెట్లు నుంచవలెను. గృహస్థు బైటవెడలి కుటుంబ పోషణార్థమై ధనమార్జించు వాడగుటకజేసి, గృహిణి తనగృహాలంకారము తన కర్తవ్యమని యెంచి తనగృహమునకు “ఈశ్వరశక్తి” తానుకదాయని గ్రహింపవలెను. అప్పుడుగదా “గృహిణి” అనుసార్థక నామధేయమునకు ఆయమె అర్హురాలగును.

మనము ఈశ్వరగృహములో కనులు విచ్చితిరిగితిమేని ప్రతివస్తువునందును సౌందర్యమును, సౌఖ్యమును, ఆనందమును కనుగొనగలము. అలాగుననే మనగృహములో వసించు జీవులకును, అప్పుడప్పుడు విచ్చేయు బంధుమిత్రులకును, అతిథి అభ్యాసతులకును ఈశ్వరగృహమునందును ఆనందము కలుగవలయునుగదా?

చూడుడు! ప్రాతఃకాలమునలేచి కొంచెముదూరము ఊరిబైట నడచితిమేని వృక్షములు మనోహరములుగా నుండి కనులకింపు సేయును. వివిధవర్ణములుగల పుష్పములు నేత్రానందము గలుగజేయును. అలాగుననే మనయింటిచుట్టును మనము దివ్యమైన చెట్లను పెంచవలయునుగదా?

వివిధపుష్పములు సువాసనతో ఘ్రాణేంద్రియమునకు దృప్తిని గలిగించును. అలాగుననే మన యింటియందు దివ్యమైన పుష్పములనుదెచ్చి పాత్రలలో అలంకరించి అచ్చటచ్చట ఉంచవలయును గదా? పక్షులు తమ దివ్యస్వరములతో పాడుచూ వీనులకు విందు గొలుపు లాగున మనయింటనుండు బాలికాబాలకులకు చక్కని దేవతాస్తోత్రములు మొదలుగాగల చక్కని సంగీతమును నేర్పవలెనుగదా!

చల్లనిగాలి, సూర్యరశ్మి, మనదేహములపైపడి స్పర్శేంద్రియమునకు సౌఖ్యము గలిగించులాగున మన గృహమునకు విచ్చేయు అతిథి అభ్యాగతులకు హాయిగ నుండులాగున మంచిగాలి సూర్యరశ్మి సోకులాగున మంచి పెద్ద కిటికీలనుంచి వాటిని తెఱచియుంచ

వలెనుగదా? గృహోపకరణములు, ఎచ్చటెచ్చట ఎయ్యవియుంచ వలయునో అట్లు క్రమముగా నుంచవలయును. మురికిగుడ్డలు ఇష్టమువచ్చినచోట పారవేయకూడదు. గృహమునందునెక్కడ చూచినను దుమ్ముగాని సాలెపురుగుగూళ్లుగాని ఉండకుండు లాగున ప్రతి దినము శుభ్రపరచుచుండవలెను. జల్దారినీళ్లు ఇంటిసమీపమునందు నిలువకుండా చెయ్యవలెను. గోడలకు సంవత్సరమునకు రెండుమారులైనను సున్నము కొట్టుచుండవలెను.

దేవతాగృహమునందు భక్తిని పురికొల్పు ప్రతిమలు, దివ్యసుందరరూపముతో ప్రకాశించు, రామకృష్ణాదుల పటములు, రామదాసు, కబీరుదాసు, పురందరదాసు, రామకృష్ణపరమహంస, తుళసీదాసు, వెంగమాంబ, సక్కూబాయి, మొదలుగాగల భక్తాగ్రేసరుల పటములనుంచవలెను. సువాసనయుక్తమగు పుష్పములు, ఊదువత్తులు మొదలుగాగల పూజాద్రవ్యములచే నించియుంచవలయునుగాని, దేవతాగృహమునందు ఊరగాయకుండలు, అప్పళం, వడియం, విస్తళ్లు, మడుగుచీరలు అటుకులు మొదలైన వస్తువులను ఉంచకూడదు. దుర్వాసనతో కూడిన పేడతో అలకకూడదు. హిందూమతావలంబులు గాని యితరమతస్థుల భావగర్భితములగు దివ్యసుందర చిత్రములను, దేశభక్తులు, దైవభక్తులమున్నగాగల వారి చిత్రపటములను చూచువారి కన్నుల పండువగనుండు లాగున అచ్చటచ్చట తగిలించవలెను.

ధనికులుగనుండువారు వారి యిష్టానుసారము దివ్యఉద్యానములు వేయించి తన్మధ్యమనోహర హర్మ్యములను కట్టించి అలంకరింపుకొనవచ్చును. ఎంతబీదలు సహితము తమఊరి ఇండ్లనైనను పైరీతిని అలంకరింపుకొనవచ్చును. ఏలయన, సర్వసముడగు భగవంతుడు అమూల్యమగు వస్తువులను అనగాగాలి, సూర్యరశ్మి, ఉదకము, చెట్టుచేమలు, పుష్పములు ఇంద్రియములు, బుద్ధి, మనస్సు బీదలకు సహితము ప్రసాదించియున్నాడు. సోమరితనము మాత్రము వదలి తగు ఉత్సాహమును కలుగజేసికొని కళాకుశలతయుతులై, తమతమ గృహములను తమశక్త్యనుసారము అలంకరింపకొనవచ్చును.

అన్ని అలంకారములకన్న గృహమునకు గృహిణియే గొప్ప అలంకారము. శుచిత్వము, ఋజుమార్గము, పాతివ్రత్యము, అహింస, యివియే శరీరమున కలంకారములు. మనోనైర్మల్యము, సౌమ్యత్వము మితభాషిత్వము, మనోనిగ్రహము, ఈశ్వరభక్తి, యివియే మనస్సునకు భూషణములు.

శ్లో॥ అనుద్వేగకరంవాక్యం, సత్యం ప్రియహితంచయత్,
స్వాధ్యాయాభ్యసనంచైవ, వాఙ్మయంతప ఉచ్యతే॥

ఇతరులమనస్సును నొప్పింపక, సత్యప్రియహిత వాక్యములు గలిగి యుండడమే వాగ్భూషణము. ఇట్టి అలంకారములతో కూడిన గృహిణి గృహమునందు నివసించు ఇతరజీవులకును ఇరుగు పొరుగు వాళ్లకును మార్గదర్శిగదా? ఇట్టి గృహిణీగృహములుగల పట్టణములు భూలోక వైకుంఠములని చెప్పుటకు సందియముండునా?

స్త్రీవిద్య ఎక్కువైనగదా మనదేశమునకిట్టి భాగ్యమేర్పడును. విద్యయన, „తెలిసికొనుట" యని యర్థము. ఈప్రపంచమున మనమేమి చేయవలయునను విషయములను తెలిసి ఇహపరసాధకములగు, పరాపరవిద్యలను, గ్రహించి, సంఘసేవ చేయుటద్వారా యీలోకమునే స్వర్గలోక తుల్యముగా జేయునట్టిశక్తిని, ఆనందరాశియగు శ్రీకృష్ణభగవానులు, భారతీయస్త్రీలకు గలుగజేయుగాత!

ఆర్. శేషగిరిరావు.
మదనపల్లె.

## వసంతాగమము.

„సీ.॥ పుష్పాసవంబును బుష్కలంబుగఁగ్రోలు
చంచరీకంబుల సద్దుతోడ,
లేమావిచివురుల లెస్సగా భుజియించు
గండుగోయిల గాన గరిమతోడ
నిర్మలజలముల నింపునై బ్రవహించు
సెలయేళ్ల మ్రోతల చెలువుతోడ
విరులనెత్తావుల విరివిగాగొని తెచ్చు
పవనునిపిల్ల వాయువులతోడ
సుమనసులుచేయు స్తోత్రపాఠములతోడ
దనదుశుభాగమంబును జనులకెల్ల
జాటుచున్నాడు నిజవికాసంబుఁ జూపి
సంహృత జనార్తియల శ్రీవసంతమూర్తి."